X 796 **Twenty-fifth Chapter, which telleth of the feast and of the offerings which they made upon the feast day of the sixth month, which was called Etzalqualiztli.**[1]

Etzalqualiztli: Before the arrival of this feast, which was celebrated, first the priests fasted for the rain god. Before the four days of their fast began, first they gathered reeds there at Citlaltepec. For verily [137] at that place were formed very long reeds called *aztapilin* or *tolmimilli*[2]—very long, very high, and very white at the roots; and rounded, like a stone column.

And these they pulled up, cutting them at their white ends, at a place in the water called Temilco, or Tepexic Oztoc.

And when they had plucked them, thereupon they arranged them, they tied them in bundles, they bound them up in their capes, they girt the bundles of reeds in their capes.

[482] Thereupon they took up [each bundle] in a tump line; they took them up in tump lines. Then [the reeds] were borne upon their backs, carried in the tump lines. And so they lifted up [the reeds]: they were lifted, and [the priests] departed; the departure was made, and they went on their way. None carried the reeds crosswise upon their backs; all bore them quite upright upon their backs.

X 796 And when the priests went to pluck the reeds, and 688 when they returned, the road [which they followed] was deserted. No others took [the path]; travelers followed it no more.

And if they came upon any men, then they despoiled them of their possessions, they robbed them, they stripped them, they wrested from them all that they had: they snatched away their goods. And if these defended themselves, then [the priests] abused them: they threw them upon the ground, they

Jnic cxpoualli onmacuilli capitulo, itechpa tlatoa yn ilhuitl, yoan yn jotlamanaliz in quichioaia, yn ipan ic cemilhuitl, ynic chiquacen metztli, in motenecoaia Etzalqualiztli.

Etzalqualiztli: ynin ilhuitl, yn aiamo onaxico, in ipan muchioaia: achtopa motlalocaçaoaia in tlamacazque: nahuilvitl yn aiamo vmpeoa, inneçaoalitz achtopa ontolanaia, vmpa in citlaltepec: ichica ca cenca viiac yn vmpa muchioaia tullin, itoca aztapilin, anoço tolmjmjlli: cenca viac, cenca vitlatztic, yoan cenca tziniztac: yoan mjmjltic temjmjltic.

Auh yn vmpa conanaia, quitzcopina, itocaiocan in atlan, temjlco, tepexic, oztoc:

auh yn oconanque, njmã ie ic quichichioa, quicuicuitlalpia, quiqujmiloa, quitotolqujmjloa:

njman ie ic quimecapallotia, quimemecapallotia, njman netlamamaltilo, tlamamalo, tlaixquamamalo: njman ie ic oaleoa, oaleoalo, viloatz, aiac quitlapalmama yn aztapili, çan moch queoscamama.

Auh ynjc vih tolanazque, tlamacazque, yoan inic oalmocuepa, cactimoquetza in vtli, aocac quitoca, aocmo quitoca in nenenque:

auh yntla acame oquinnamjcque, njman vncan quintlacujcujlia, quintlanamoiclia, quintlacencujlia, quintlatlaçaltia: auh intla momapatla, njman quinmjctia, quintetentimaiauj, quimihicça quintitilioça, inpan chocholoa, tlalli ic qujoujxtequj, quintlatlal-

1. Sahagún (Robredo ed., Vol. I, p. 92) says: "*hacían una manera de puerkos, o palomitas, que se llama ezcalli*"; and in *ibid.*, p. 149: "*eran ezcalli era hechas de unos cestos, a manera de arcas, y era muy amarillo.*" Durán, *op. cit.*, Vol. II, p. 210, defines *ezcalli* as boiled corn and beans. Pomar y Tezozomoc (*op. cit.*, p. 116), in his interpretation of the *Codex Borbonicus*' account of this month, says it "*los panecillos de ezcalli hechos de frisol, cuyos semillas negras eraan allí sobre la cuerpa, y de maíz, cuyos granos blancos alderedor con los cuyos negros.*" Tobar (*Ilmigo Kapiel*, p. 112) has *Ba'ts'ewaqwexexeero* for Etzalqualiztli. Clark (*op. cit.*, Vol. II, p. 80) regards Etzalqualiztli as derived from *ol* (bean), *malan* (intermingled with), and *qualizti* (eating). In "Rebolera breve," p. 298, Gardner has "*Comida de manojo de frijoles*," and in his *Libro del calendario vocabulary*, "*comida de puerkos.*"

Tavera (Kohler and Glass, *op. cit.*, p. 25) identifies the feasts of this month as those of the working people and lower class, now coming after agricultural work. Hence the offering of *ezcalli* to them.

● [22] 565 2. In the Spanish text, Sahagún translates *amapolpaloal* as "*panes juntandos de juncias blancas y verdes.*" *Tolmimilli*, in the Robredo edition, Vol. III, p. 272, is a kind of panela. Seler, in *Collected Works*, Vol. II, Pt. 2, p. 53, equates *amapolin* with *amapolli*, and quotes Molina ("*pasta larga, gorda y redonda*"). Joseleand and Simeon, in their translation (p. 104, n. 3) write that it is the equivalent of *amapolin*, "*de estas cosas, es pilli, principal, grand*"; of *tolmimilli*, they write: "*cosas de tallos, pues, es malli, chomp enlevé*" (*loc. cit.*).